1: Schram M-5 (1911-1922) 1954 AE9 Monguor AE9

273 [733] at New Year and at weddings, funerals, and other festivals. The women do the distilling. Drinking too much is a weakness of Monguor men, and the women also like to drink a cup. As the distilling is crude, the liquor is by no means a healthy drink. In order to avoid drunken fights at the great spring and autumn festivals, liquor is drunk only at the end of the festivities.

276 Monguor men smoke all day long, using Chinese tobacco and the long-stemmed Chinese pipe with a small brass bowl holding less than a thimbleful of tobacco. Often, instead of buying a wooden pipe stem from a peddler, the men make them for themselves, using the leg bone of a sheep. The pipe is hung from the belt, balanced by a small pouch which contains tinder and some small flints and has a steel 'keel." To strike a light, a piece of flint and a pinch of tinder are held between forefinger and thumb and struck against the steel. Women seldom smoke.

733 The practice of smoking opium has to some extent spread from the Chinese to the Monguors, and wherever there is an opium addict the whole family is sure to be ruined. Some T'u-ssu allow their subjects to raise opium, while others forbid it.

CLOTHING AND HEADDRESSES

291 For centuries the Monguors have been proud of their national costume, though it is true that in some Monguor communities Chinese clothing had become commoner than the Monguor costume by 1922. The adoption of Chinese clothing is probably due to the fact that the Monguor costume was despised by the Chinese wives of chiefs of clans and rich men. The enrollment of Chinese families in the Monguor clans has also had an influence. In 1949 the Communists, when they overran the Monguor country, forbade the wearing of the national costume—presumably as part of a policy of obliterating the separate customs and traditions of small minorities.

The traditional men's costume is much less elaborate than that of the women. The trousers are made of blue cotton cloth and are cut in the Chinese style with a loose crotch and baggy seat. It is said that in former days the men did not wear trousers at all, and even today the old men living north of Weiyuanp'u do not wear trousers under their gowns unless they are going to town.[9] Monguor boots resemble Tibetan boots, having a "shoe" made like a moccasin and a cloth leg reaching to the knee. The legs of the trousers are stuffed into the boots. Sometimes the leg of the boot is embroidered. In winter some Monguors wear leather boots bought in the city.

[294]

[9] It is possible that the Monguor tradition on this subject is confused. Trousers have been part of the Mongol costume from ancient times. On the other hand, the Tibetans, especially the nomad Tibetans, do not wear trousers, and it is possible that the custom among some Monguors of not wearing trousers is due to Tibetan influence. On the subject see Hermanns, *Die Nomaden von Tibet*, Vienna, Verlag Herold, 1949, and Ekvall, *op. cit.*—O. L.

[P. 118a]

Mo 595 534 422 /109 cont'd/

Each of the two women has her chickens, which she has at her disposal as owner, as well as the eggs. The grain left on the flat area after the threshing and winnowing also goes into their private tills. At the time of the opium harvest, what adheres to the lining of the containers reverts to them also; each one therefore has her personal savings.

Mo [276]

Mo 595 I cannot end the chapter on polygamy without concluding that monogamy is in fact the general rule and the moral order among the T'ou-jen, while polygamy constitutes an exception to the rule.

Indeed, one meets polygamy only in special cases, which are sterility, widowhood, and the shortage of workers. The fact that polygamists of the fourth category are by far the least numerous seems to prove the point. (1)

Ma 595

1. Shirokogoroff, op. cit., p. 64: Among the Manchus monogamy is the usual form of marriage. Polygamy if indeed it does occur, is a very exceptional form and can be considered as an incidental institution. According to the Manchus, polygamy is a modern fashion borrowed from the Chinese who especially the rich people use it very largely. The rich Manchus used to have 5, 6 wives until a new law limited the number of wives to two only. There is no restriction to taking two sisters as wives, but the Manchus do not like to give two daughters, because other unmarried people may be discontented by it. /Cited in English./

Mo 595 Conclusion. An ethnographic fact of prime important entirely dominates the question of the marriage of girls and widows, and in part that of polygamy.

4: Schram M-5 (1911-1922) 1957 AE9 Monguor AE9

BEHAVIOR OF THE LIVING BUDDHAS OF HUANG-CHUNG

Some facts will explain this matter better than philosophical considerations.

In 1916 the Living Buddha of the monastery of Sha-ku-ssu (Yung ch'ang hsien), an old branch of Erh-ku-lung, was an inveterate opium addict and had ruined his monastery. In order to retrieve his financial position in an easy way, he called on the Living Buddha of the monastery of Nan-ying (Liang chou), saying that he remembered in all the minutest detail having loaned, five generations ago, to his honorable confrere of Nan-ying, three herds of horses, five of sheep, three of cows, and 300 taels, and that this debt had never been paid; because he was poor and his confrere rich he would like to have his confrere take care of the matter.

The answer of the equally shrewd confrere was that he did not at all remember such an enormous debt, although he remembered in all possible detail the events that had happened during five generations. Thereupon the living Buddha of Sha-ku-ssu brought suit against his confrere at the Court of Justice in Liang-chou, claiming that his confrere knew all about the question, but that his pathological craving for money made him throttle his conscience and commit this crying injustice. The confrere reciprocated along the same line, exposing the opium addict before the interested audience; but because in China a rich man must always give up some of his rights in favor of the poor, the rich Living Buddha was ordered to give ten horses, and his poor confrere was able to continue smoking his opium for some time.

The reason alleged by the opium smoker should be well known among lamas and Living Buddhas. It was the same that was used by the Dalai Lama at Kumbum in 1909. In autumn he arrived at Kumbum with the traditional splendor of an Oriental potentate. Monguors, Tibetans, and Chinese ran to Kumbum to honor him. The Dalai Lama and his retinue were savage and arrogant; their animals were turned loose among the crops in the fields. Every day troubles arose over the sheep and flour offered by the mandarins, and the Dalai Lama, swayed by foolish pride and insolence, insisted on transferring three lama officials of Kumbum. Achia, defending his rights, denied the Dalai Lama permission to interfere with his administration of the lamasery.

The reason alleged by the Dalai Lama was that in one of his previous existences he remembered having been an incarnation of Achia and supreme chief of Kumbum. But Achia, without losing his balance, flatly denied the fact because he did not remember such an incarnation. Furthermore, he pointed out that the Dalai Lama was the incarnation of Tsong khapa, who was the incarnation of Chen-resig, while he himself was the incarnation of Tsong-khapa's father. He wondered how a son could behave so insolently and impudently

792 276 691 157 [696] 792 157 578 [P.69(B)]

[324 cont.]

T 142 [291 301]

European character and childish features. The gaily colored clothes and the rich ornamentation betray Tibeto-Mongolian admixture. The rectangular and round amulet caskets on the breast and the palettes on the beautifully stitched stola-like bands are fine silver work. The lengths of cloth that are suspended from the hips have mussel-shell ornaments and are a characteristic decoration of the Amdo agricultural Tibetan women.

41. Tibeto-Mongolian mixed type with strong Mongoloid components. Thirty-year old women from Tchü tsang tän, Ta tung.

42. Sino-Tibetan mixed type from Wu dschung near Rong bu; a military colony of the Sung period took Tibetan women as wives. This type might well stem from Eastern Europe or Russia.

M 142 291 276

43. Tu jen man from the Ha la dshe kou, Hu chu hiän. The nose is Europid. On the clothing one sees the high collar, a sharp contrast to the Chinese fashion. In his hand he holds a snuff box carved of yak horn, which is kept in a finely embroidered cloth bag.

U 142

44. Uigur man from the Ya la ker tribe near Kao tai, with a Europid character, with a large, narrow nose and larger earlobes.

T 142

45. A Turk whose ancestors emigrated centuries ago from East Turkestan to Kan su and later to Tsing hai; he is of the Old Form [Altform] type like figures 14 and 54. The high fleshy nose has distended alae. The filter is absent. The skin fold of the upper lid is, to be sure, very strong, but the Mongolian fold is missing. The lips are thin. The face is wide and coarse. The beard-growth is heavy (cf. Figure 3).

46. Northwestern Chinese type: the upper lid falls away sharply, but forms no Mongolian fold. The nose is narrow and large. The face is long and narrow. The zygomatic arches are only slightly pronounced. The forehead recedes slightly.

47. Five-year old nomad boy from the Ra gya A rig tribe. Since the nose is now so clearly defined, it will later become big (cf. the remarks on children under Figure 33). His clothing is a sheepskin worn next to the bare body.

T [29]

/The Monguors/

N *563 M 342 591 592 ditionally, the older sons move out of their parents' home when they are married, taking their share of the inheritance with them. The youngest son, the "guardian of the hearth," remains with his parents and receives the residual inheritance. He and his wife are therefore placed in the "blessed corner" to carry on the prosperity of the family.

N *563 M 342 M [351] [782] [353] [352] Both rich and poor build their own houses. The young people of the village all come to help erect the mud walls, and are rewarded with a big dinner. The dwellings of the rich have brick foundations for the mud walls, and also painted woodwork inside. Every courtyard has a prayer flag (on which prayers are written in Tibetan) fastened to a pole in the middle of the courtyard, and at the base of the pole, an oven for fire offerings. In the chief's room in every home there is a picture of the guardian deity of the family hanging on the wall, and in front of the picture, a low table where butter lamps and offering bowls are placed.

b. Food, drink and tobacco

N *563 M 262 [231] Although the Mongours are of nomad origin, they do not continue to use the staple nomad diet after they adopt an agricultural economy. Meat, milk and milk products become luxuries to the Mongours of Kansu. Because of the scarcity of domestic animals, meat is seldom eaten except at festivals or celebrations. For such occasions a sheep is usually killed. Meat is

M [252] always boiled, as the Mongours do not like roasted meat.

The Mongours eat beef and pork as well as mutton, and unlike the Mongols, they eat chicken but never the meat of horses,

M [794] mules or donkeys. A small religious sect among them, known as "those who fast," never eat meat or garlic, or drink wine.

The staple diet of ordinary people is frugal, consisting mainly of tea, bread, noodles made with barley flour, linseed and colza (rapeseed) oil. Millet is not usually eaten because very little is grown. Vegetables are raised for sale; only vegetables pickled in brine and vinegar are eaten daily. Salt, sugar, butter

M [412] and wheat flour are luxuries. Only the wealthy can afford fruit. Each family has its own grindstone for milling barley flour. The family also bakes its own bread.

N *563 M 264 415 The Mongours eat with bowls and chopsticks. At home they lick their bowls clean before taking them back to the kitchen. Some always keep their bowls with them, in the breasts of their gowns. They are always licked clean, never washed.

Most families distill their own liquor from barley or wheat.

N *563 M 273 [431] Like the Mongols, both sexes like to drink. Men, especially, have a weakness for it, and drunken fighting at parties is not uncommon. Wine is used for gifts, and is a necessary part of any festival occasion.

N *563 M 276 The men are habitual pipe smokers. They smoke the long-stemmed Chinese pipe with a small brass bowl at the end. Some

/The Monguors/

N *563 M 276 [372] men make their own pipes from the leg bone of a sheep. The smoking kit, a small pouch holding tobacco, a pinch of tinder and some small flints, hangs on the belt at the waist. The light is obtained by striking tinder against the flint.

c. Clothing

N *563 M 291 [177] The Mongours have always been proud of their national costume, though since the enrollment of some Chinese into their clans, a few communities have adopted Chinese clothing. During the rule of the Chinese Nationalist government, most of the Mongours kept their own costume. According to Father Schram, M [668] [177] who made a thorough investigation of the people, they were not allowed to wear the national costume after the Communists conquered their country in 1949. It is not known whether the Communists are continuing their policy of obliterating the distinct costumes and traditions of the small minorities.

M [171] The clothing of the Mongours is not greatly different from that of the Mongols. Traditionally, the men dress much less elaborately than the women. A man ordinarily wears a dark blue cotton gown, similar to that of the Chinese, that opens on the right side and hangs a little below the knees. The upper part of the gown is loose and a sash or belt is worn at the waist, making a copious pocket in which the man carries his eating bowl and various odds and ends. When working at home, a man wears a gown of roughly woven white wool. Festival gowns of the rich are of silk or satin, and a vest or sleeveless jacket is worn over the gown. The ordinary man wears a cotton gown and jacket for festive occasions, with a plain silk or cotton sash.

In the old days, men wore trousers only when they went to town. Now they regularly wear blue cotton trousers cut in the Chinese style, with the legs stuffed into their cloth-topped knee boots. The tops of dress boots are sometimes embroidered. In winter, leather boots are worn. Few Mongours wear undercloth-ing, and neither men nor women wear stockings.

M [301] Almost every young man wears a silver-plated bracelet carved with Chinese designs, and most men wear finger rings set with coral or turquoise.

The woman's gown is very full, has wide sleeves, and hangs to her heels. It overlaps in front, and buttons down the left side. An outer gown of coarse, unwashed wool is used as a working garment. Because of the natural oil in the wool, the gown sheds water well. A sash or girdle holds both gowns at the waist. Generally the poor do not wear trousers, the two gowns being their only garments.

N *563 M 292 Well-to-do women have elaborate and gaily colored festival dresses, fancy trousers and false sleeves. Like the Mongol women, they wear fancy headdresses and boots for dress occasions. At such times the outer gown is left off and the inner